

A

Briefe resolution of a
right Religion.

TO VOUCHING THE CON-
trouersies, that are nowe in
England.

Written by C. S.

P.R.O. 15.32.

He that refuseth to be reformed despiseth his
owne soule : but he that submitteh himselfe
to correction is wise.



LONDON.

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TO THE READER.



You hast (courteous Reader) heere offered unto thy vew, a small booke conteining the resolution of a true Religion. It is garnished with no great eloquence or rhetorickall florish, as manifesting my intent therin to be more to delighthe the inward heart, with matter of substance, then the outward care, with words of trifling daliance. The positions I hope will prove true, the question not doubtfull, though dangerous to my selfe, in that I shall hazard my person in running vpon the cragged Rockes of the pestilent tonged Papistes: I trust, notwithstanding the shippes of my safetie will be strong enough, if not to breake the rockes, yet to beare the hundres of all such stormie and tempestuous accidentes as winde and weather shall throwe vpon me sayling in so troublesome seas. howbeit I meane well euene to the Romish Catholikes themselves, whom earnestly I would request to reade this small worke with a single eye, and with an indifferent minde, not caried away with iraged rancor, or woonted obstinate: for I will not feare to make them-selves Judges of the cause, if they haue their eyes to see, or wils to judge with indifferencie. I haue not runne ouer all matters of both sides, for neither could I in so small a roume, onely and especially I haue lceueld at the verie foundation: Read it through therefore (gentle Reader) with no lesse good minde then I wrote it, and then I doubt not but thou wile in stac be resolued with me of a right Religion: If my worke want learning, in recompence thereof I pray thee accept my good will, wherin is no defect. Thus not doubting of thy hirnasshe, hoping well also of thy diuinite, I command this my booke to thy grateful curtesie, and bid thee most heartely farewell.

Vale in Christo.

C. S.

R. Armin in praise and commendation of this briefe
Resolation of a right Religion.



Here are manie that haue tooke vpon them to set downe the poynetes of true Religion , and haue aptly argued of particular partes, yea and rightly disciphered the ample Rules of trueth, amongst whome as chiefe, this learned student, C.S. hath sufficiently pliainely and profoundly plac'd it before our eyes, and hauing quite suppressit false doctrine hath presented to our viewe, this right resolution and I in this behalfe will say, that the papist may well knocke himselfe on the brest, saying a Confiteor, making vaine signes of repentance of his sinnes, but if he looke narrowly vnto it, he shall finde it nothing but mockerie and hypocristie.

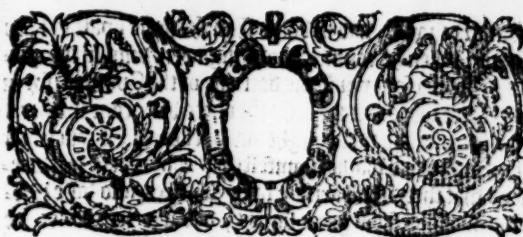
The other vicious and detestable sect, are Martineſies, who ſee ſo farre into matters, that they ouerſee themſelues, wretting thinges from the right ſence to the wrong, making ſhew of zeale when it is meree follie, therefore let them know here is the right religion, though a briefe reſolution, ſhort and ſweete, and therefore you that will be h̄ynes of heauen, and you zealous protestantes with him wel, whose employed ſtudie was, and is to conduict you to the trueth, and therfore hold every ſe & falſe, whose rules he doth contradic, and withall patience waite for the coming of the Lord Iefus Christ, and labour ſo that you may be found of him without ſpot and blameloffe.

Surely that day ought to be fearefull to the wicked, but of vs that ſhould be moft desired, knowing assuredlie that there is no condemnation to thoſe which are in Christ Iefus, and his great kindnes and meekenes when hee commeth to make vs liue with him for euer in heauen. Amen.

R. A.

[See Diet. Nat. Biog. ii. 86.] The

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A B R I E F F E R E S O L V T I O N O F

a right Religion.



Great controuersie hath long bin
betwix the Papists and Pro-
testantes (as they are common-
ly termed) whether of them be
the true church, for it is agreed
of both sides, that *Extra Eccle-
siam non est salus*. but surely
me thinks it is a question, stately
questionable: for, the papistical

Romishe Church arrogateth, that they are the true church:
and our Religion, grounded out of the woide of God, per-
swadeth vs to be of the true church, for we are buldeo up
on the sacred writings of the Propheteſ and Apolleſ
Christ Ielus himſelf being the a cōuer ſtone the church,
or rather synagogue of Sathan is buldeo upon unwritten
verities and depraued ſacred truthe, the pope of Rome, a
man, nay b a beaſt, with ſeven headeſ and tenne hoynes, and
upon his hoynes tenne crownes, and vpon his headeſ the
names of blaſphemie, being the head thereof. We imbrace
Paula, we imbracate Peter, and yet we renoure the Pope,
who vainly boasteth himſelle to be Peters ſuccellour, in al-
much as the Pope is neither like to Peter, in doctrine, ma-
ners,

a Ephes.2.20.

b Reue.13.1

ners, nor religiouſ, and in vaine ſhall the pope boast to haue
 his place, when he cometh nothing neare unto in the qua-
 lities of his person, nor in the doctrine of the Apcells, for in
 this reſpect there is as much diſſerence betwene them, as
 betwixt blacke and white, light and darkenesſ, heauen and
 hell, as afterward ſhalbe maniſtelled. Chrift hath ſorewar-
 ned vs that there ſhall arife c faſle Chiffles, and faſle Pro-
 phets, and ſhall ſhew great lignes, and wonders to deceiue
 (if it were poſſible) the verie elect. Paule hath giuen vs a
 good caueat, let no man ſaith he deceiue hymſelf againe,
 let every man take heape home he buldeth: And he addeth
 this rule, to know d affuerely the true and right foundation:
 for ſaith he other foundation can no man lay, but that which
 is layd alreadie, which ſaith hee is Iesus Chrift. The
 ſame Paule in his Epiftle to the Galathians, ſaith, c if we,
 or an Angell from heauen, preache unto you anie other Gol-
 well then that we haue preached, Anathema eſto, let him
 be accursed: And this ſentencē he iterateth, a ſecond time.
 If we are bidden not to beleue Angels from heauen, if they
 teache doctrine contrary to Paules, will any man then be
 ſo fooliſh as to beleue the pope vpon his wroght and outrui-
 ten veritieſ, teaching materieſ contrarie, not onely to Paule,
 but to Peter and to all the whole body of the ſacred ſcrip-
 tureſ: When f Dives was in hell, and call vp his eyes and
 ſaw Lazarus in Abrahams boſome, and being in torment
 could not obtaine of Abraham, that Lazarus might dip hys
 finger in water and coole his tongue, becauſe hee was tor-
 mented in that flame, He did then beſeeche Abraham, that
 he would ſend Lazarus to his fathers house (for he had ſiue
 brethen) that he might telliſe to them, leaſt they alſo came
 in that place of torment: But whether did he referre them? They haue ſaith Abraham Moſes, and the Prophetg, let
 them heare them: for if they will not heare them, neither
 will they beleue, though one rise from the dead.

Thus we are referred to buil our beliefe vpon Moſes,

c Mar. 24. 24.

d 1. Cor. 3. 18.

e Gal. 1. 8.

f Luke 16.

and the prophets. Christ himselfe saith, and commandeth us to learech the scriptures: for (saith he) they are they that testifie of me. So that the people are bold to heare Christ, g John.5.39
 Moses, and the prophets and apostles, with this clause also added, that if any, though an Angell from heauen, teach doctrine contrarie vnto t[he]m. Anathema sit, wee must holde him accursed: so that we are not to beleue the Pope, nor his unwritten veritie, nor generall Counsels, nor yet ancient Fathers, no not Angels themselves, though comming from heauen, if they teach matter contrarie to the sacred scriptures; as the people are to hear such kind of Teachers. So are also all that take vpon them the office of teaching, or of Apolleiship, not to teach doctrines of men, or their owne fantasies, or blinde dreames, but onely such stufce as they receiuе from God. Moses, he gaue the lawe to the Israelites, but he did it by commandement from the Lord, and spake as from his mouth. What maner power the prophetes generally had, is very well described in Ezechiel. Thou h[ast] forme of man (saith the Lord) I haue geuen thee to be a Watchman to the house of Israell, therefore thou shalt heare the woyde out of my mouth, and thou shalt declare it to them from me.

Look to the Apostles, and see what commiſſion they had: Goe (saith Christ) and teach all nations, baptizing them in the name of the father, the Sonne, and the holy Ghost, tea- h Mat.27.19
 ching them to keepe all thinges whatsoeuer I haue com- manded you: so the apostles commiſſion was to teach that, whiche they had receiuē from Christ. Chat himselfe the Sonne of the euerluing God, in respect that hee was an apostle or messenger sent from God his Father, answereþ the Jewes in the seuenth of John, saying: By i doctrine is not i John.16.
 mine, but his that sent me: So Christ himselfe taught no other doctrine but that which he had from his father. And S. Paul, as a faithfull Apostle abyrmeth to the Corinthians, that he k[now] received that of the Lord, which he deliue- k 1 Cor.11
 red

red unto them. Thus wee see that the apostles speake from the mouth of Christ, Christ from the mouth of his Father, and all both Christ and the Apostles. Moles and the propheteis speake as from the mouth of God, which is also verifid by that one saying of the Authoris to the Hebrewes: God in times past divers waies spake unto the fathers by the Propheteis, but in these last daies he hath spoken to us by his sonne. And Paule telleth Timothy, that all scripture is given by divine inspiration, and written as with the finger of God, who is all truthe, and therfore it is impossible shold either lie or erre.

^{1 Heb. 5,1} Therfore touching matters of religion, let God alone be heard, and the sacred Scripturis produced for the establishing of that religion which shall be acceptable in his eyes. For a mans faith is to bee builded vpon the sure st anchor and rocke, and in such sort that neither windes nor waies be able to remoue it: and that must be as Christ teacheth, vpon his word, which is intallible and never fayleth. And all both reason and diuinis so perswadeith: for that saying of Paule is true: Let God be true, and euerie man a lier. It is well knowne, and daly exerience can tell vs, that men may erre and goe awrie, but he o that believeth not God, makes him a lier, as S. Johs. faith, which cannot be without horible blasphemie.

^{n Mat. 7,14} ^{1 Cor. 10,11} Let vs therfore not build our faith and religion vpon a man, be he Augustine, Cyprian, Ambrose, Hierome or whosoever, nor vpon general Councils, for they were alld compoinded of men, and men shounest errare. Men may erre: therfore no question but they might erre. And if in any answere they doo not erre, it is because they haue the word of truthe, and of sacred Scripture for their confirmation, or els they must needs erre. So that all those ancient fathers and generall Councils, they must all draine water from the pure fountain; the sacred word of truthe, or els they doo nothing els but preach the puddle of their owne inuentionis.

uentions: which if they shold doo, though they were Angels from heaven, we must not beleue them, nay, Anathema sit, we must hold him accursed, by the rule of Paule aforesaid.

The woordc of God deliuered as from the mouth and hand of God, being laide as a foundation, we are not to doubt but that our religion builded thereupon is most sure and certaine, never able vtterly to bee ouerthowme with all the power and pollicie of Antichrist and his adherents, bee they never so subtil in the one, or full of fortitude in the other: for why? Christ the head of his Church is the defender thereof, and the confounder of Antichrist.

The Papistes and enemies of the true Church of God, they call vs Heretikes by a metrophorickall speach borrowed from themselues, and gue raiting sentencie vpon vs, when they are no longer able to conuince our reasons, shewing therem their malignant tongues and malicious hearts: but we answere with Paule, that with that which they call heresie, we serue the living God. They call our religion a condemned doctrine, attainted long ago by generall Councells. If they shew me the revealed counsell from God, I wil beleue them: and of generall Counsells, some are meere re-pugnant, and contrarie one to another, so that they are of little credite. But what if it be condemned by men, if it be allowed of God, what neede we care? We knowe that at Jerusalem they held a councell together to put p Christ to death as a malefactor; yea, and condemned him. Was therfore his doctrine ever the worse, or was it therefore so, because they condemned him? Did they not hold a councell against Stephen, and stoned him to death: and yet Stephen is recorded to be a man full of q faith, and of power.

What will the deceitfull Papistes say of Peter, their ^p Math. 26.4
Popes predecessor: (as they vanely boast) There was a generall councell helde against him also, and condemning his doctrine, scourged him and the rest of the Apostles, with an

inhibition that they should not teach any more in the name of Jesus.

If their general councells be of force to condemne vs and our religion, I see no reason, but that their religion shoud be also condemned by the former councell against Peter: but Peters doctrine was true, notwithstanding the Councell; and so may ours, notwithstanding their Councells against vs: For we (as I haue oft laid) builde our religion vpon Christ, vpon Peter, the apostles, and prophets.

The Papistes therefore do both foolishlie and ignorantlie paint out the beautie of their Church, by the tytle of univerlatitie, and thereupon (as I suppose) they glorie to call themselves Catholikes.

The Pope (say they) holdeth the Apostolicall See, and the Byshops that be annoyned and consecrated by him (so that they be trimmed with fillets and Mitres) doo represent the Church, and ought to be taken for the Church, and therfore they cannot er, because they are consecrated to the Lord: which consequent also followeth not. For Aaron and other rulers of Israel also were consecrate to the Lord: but Aaron and his sonnes after they were made Priestes, did yet erre wher they s made the calfe.

Exo.31.4

But let vs examine the premises. Wilt thou (simple papist) haue univerlatitie a continuall badge of the church: wilt thou haue the true Church to consist in such outward glorious shew: Then was the chiefe Priestes, the Scribes and Pharisees, who were assembled to kee Christ the true church: and then hal Christ and his apostles, (few in number, and dispearsled abroad) be the falle church. For the glorie of the outward Church remaineth in the chiefe priestes, Scribes, and Pharisees, & yet who be so blasphemous as to dare say, that they were the true Church, who crucified the Lord of life: So that (silly papists) never deceiu the world with this glose: for your outward pomp of your church is rather (you see) an argument of a false church, than of a true Church.

By

By this reason of the papistes, the fourt hundreth Prophets which lied to Achab, shoud haue represented the true Churche: but the Churche was iumented on Micheas side, being indeede but one man alone, and vnguarded, but out of whose mouth came truthe. Did not the false prophets in resemblance beare both the face and name of the Churche, when they did with one violent assault rise up against Jeremie, and with threatening boasted, that it was not possible that the v lawe, shoud perish from the priest, counsell from the wise, and the word from the Prophet? Jeremie alone was sent against the whole compaine of the Propheters, to declare from the Lord, that it shoule come to passe that the lawe shoud perish from the priest, counsell from the wise man, and the wodde from the Prophet: and yet all men knowe that Jeremie was in the right and of the true Churche, and all the rest against him, in a maruellous errour.

Thus you see, that truthe is not tyed to the multitude of mea, nor to the title of uniuersalitie, nor to the outward glistening pompe, but rather contra,

In the olde world, did not Noah and his family (being verie few in number in respect of all the worlde beside) did not they (I say) represent the Church of God at that time: Doth not Christ often call his, a little flocke: Doth not Christ say that a wide is the gate and broad is the way that leadeth to destruction, and many there be that enter that way: Doth hee not also adde that straight is the gate, and narrowe is the way that leadeth into life, and fewe there be that finde it: What doth all this proue, but that the fewest usually are the Church of God, and uniuersalities and multitudes, they are so farre from beeing markes of the true Churche, that they rather evidently bewray the synagogue of Sathan?

The Papists are still busie with vs, and they thinke they draine vs to a hard straight, when they demand of vs where our church was manie hundred yeres agoe; for they say that

^v Jer. 8. 12.

^x Mat. 7. 13.

The Church must consist of an awaies appearing forme, vibile to the eye and that it may be alwaies pounted ouer with the finger in apparent shewe. Truly this answere is easie to dissolute this which they make so knotted an argument: for though papistes like carnall and sensuall men can judge of rachng but that which they see with outward eyes, yet Protestantes(as they teame them) God hath endow'd them with better understanding. Let them answere me what forme of the Church shined in outward shewe, when He.
x. King.19.11. lias complained and bewayled that he z alone was left, No question there was then, am hath bene since, and euer will be a Church of God, so long as Chist shall raigne at the right hand of the father, and yet it was not then seene in outward vibile pompe, but rather seemed as desolate, (as the Prophet Elias himselfe supposed,) and as no Churche indeede: but it was saide to Elias that there were reserved seuen thousand men that had not bowed their knees to Baall. So that there was euerthen a church, which yet was not seene with outward shyning pompe, and when the Prophet himselfe began therewith also to be dismayed.

Where was the Church in the time of Chist and hys Apostles, when the shepheard was taken, and the sheep was scattered and dispersed? When the glistering outward shewe was in the high Priestes, Scribes, and Pharisees: And yet the Church obeside, was the true Churche, and not the synagoge of the Serblers, Pharisees, & high priestis that excelled in outward gorgeous shew,

Thus there is no question but that the true Churche may be, and yet not appear in outward pompe of shew and glorious to the eye. For where was our church in Quene Maries dayes, as in all other times of persecutions in all platiues of the woldes besides: Is there not a Churche though it be not seene, nor shewed in outward and eminent brightnesse, but lyeth as it were hid, darkened, & scattered abroad?

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The Church was then persecuted, and many then like con-
stant Martins of the true Church indeed induced the tyrant-
ie of that evill religion so that some were banished, and
other fled into other nations for succour, and some endured
martyrdom at home, some other hid themselves, but the
whole Church generallie was vexed and oppresed. And
therefore wher our Church was persecuted it is a good ar-
gument I thinke to say there was a Church overwhelmed
with tyrannicall malice. Is anie man so vizardlike, or
so blockish blind, that will say there is no shame at al, be-
cause it is sometime covered with a cloud : or that there is
no fire at all because it is sometime taken up in imbergs:
our Church may be, and yet not seeme, nor knowne to be,
by reason of darkeesse, and palpable blindness, and igno-
rance that overhad a veiled the light thereof: so that by reason
of clowdie darchenesse that greeve, the Church could not
shine to the piewe of other: though in a selfe it were inligh-
tened from God with a secret hauen and unapparent light
many ages together.

Thus by expresse testimonie of scripture thou seest that a
Church may be, yea a true Churche may be, though it be
not eminent in apparent shew: for God doth shew the bright
beames thereof in tyme, and causeth it to shine in perfect
beautie: for, it is neither devill nor pope, nor prelate, nor po-
tentate, nor power, nor policie that is able vterly to roote it
out from the earth, for the God of heauen is the strong de-
fender and mooste puissant preseruer thereof against all the
devillish haynes, that doe nothing els but devise the bitter
ruine and destruction thereof, if they could tell which way.
To these men therefore me thinkes Gameliel, a doctor of
the lawe, shoud satisfie answering in the like case to the ru-
lers, who tooke counsell to put Peter and the rest of the A-
postles to death, for their preaching in the name of Iesus. 2. Act. 5. 23
Let them alone saith he, for if this a wroghte be of men, it will
surely come to naughte, if of God, you cannot dissolve it least

you be found to fight against God. As long therfore as our religion is builded, not upon men, but upon God, in dayne doe papistes looke for the overthrow of that wherof God hymselfe purposed to uphold.

They obiect as contrarie unto vs the antient fathers by whose consenting vox, if the debate were to be ended, the better part of the victorie to speake more modestly, would beme to our side; but wheras manie thinges haue bin well and wisely written of those fathers, and something hath happened to them which is woorst to happen to men, these kinde natured children according to the righenesse they haue both of wit and iudgement, doe worship onely their fautes and erroures, and those thinges whiche are well spoken, they either utterly reiect, or els mischierouesly corrupt with their basard glories and interpretations. And no maruell though they thus deale with the fathers who were but men, when they dare be holde to adde to, to take from, to curtail & corrupt in like sort the sacred scriptures of God himselfe, as afterward shalbe declared. But the papistes are so drownned in their owne sensuall blintenesse, they are so addicted onely to the outward eye that they can see no true token of the true church; they shew themselves to be men in that rather then they will haue no Church they will build it upon men when they want the word of God for their foundation; whereupon in trouth the true Church is builded; but of the same fountain of ignorance is it that they call our religion newe because it appeared not in outward shewe a long time together as their painted Church hath done, to whom the Gospellis new; And wheras it hath long sene hid unknown, and as it were buried, that was the fault of the ungodlinesse of the world, but nowe sith it is by the bountifullnesse of God restored againe, it ought by right of full restitution to receiuе againe the due title of antiquitie: And herein the papistes do manifest iniurie unto vs; who conuey our religion(sarre before theirs)

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theirs) namely from the mouth of God, and the prophets, of Christ, and his apostles by a lawfull conveyance written with the finger of God, sealed with the blood of his sonne, and delivered unto vs by the handes of the prophetes, and apostles, so that we haue the witnessinges of God, lawfully sealed and delivered, to gue in evidence for the truthe of that faith that we profess, the truthe whereof is confirmed by the myracles that are extant in scriptures, wrought by Christ and his apostles, for the establishing of his doctrine for ever. So that I trust the Papistes will not diue vs to other myracles: for all the myracles that euer were done before, either in the time of Prophetes and the Prophetes, or Christ and his apostles, for confirming of the doctrine that they shoule teach, vpon which doctrine already confirmed by innumerable myracles, signes, and wonders, Wee rest and stay our selues as vpon a most sure anchor and infallible foundation, which can never falle nor fall.

They haue charged our doctrine, as the wellizing of troubles, myries, and contentions, and taught them most slanderously, a Doctrine of Libertines, and licentious libertie. But who knoweth not that these are evident and apparent badges of their Romish religion? Dooth not daylie experiance teach us that the Romaine Jesuits, and Seminaries of Rome, doo disquiet not onely England, but all Europe, with erecting myries, and monstrous treacheries and treasons in peaceable common-weales, with seeking to shear innocent blood, to pull crownes from lawfull annoymted Princes, and setting subiectes (if they could) in rebellious troupes to bid battale against their lawfull Soueraignes?

But it is an hard matter to take Hercules club out of his hand: and to wreath from Princes their crownes is more impossible: but in rasing warre against God, the annoymter of Princes, and preseruer of their regal Scepters, is far lelle hope to get a victorie,

Therefore to the turbulent spirited Papistes Elias hath
taught vs to answere, that it is not we that haue c trou-
bled Irael, but themselues that wassle against the pow-
er of God. And whereas they vige vpon vs a doctrine of
liberties, and licentiuulnesse, they thowle that vpon vs
which is appropriated and peculer into themselues one-
ly: For our religion teacheth a true faich towards God,
and good and godly conuersation among men: but all the
Romishe Catholikes if they bee once reconciled to the
Sea of Rome, there is no truch in their mouthes, nor faith-
fulnesse in their heartes, they may sware and forsware, for
Fides non est seruanda cum haereticis, as they withas
much rage, as like reason torme vs: peare what villanie may
they not commit? They may sinne all monstrous sinnes of
the world, and iustifie it when they haue done: so that they
may sinne, and that with authoritie. They may haue a pa-
don from the pope, and a dispensation also for money, to
committ all filthynesse and synnes of noughnesse, adulterie,
robbery, murther, treason, rebellions: And what villanie
is there, that they may not committ with boldnesse, by vertue
of their vitious and most pestilent religion. For a popes pa-
don will salue all.

Do we not see it rument that the pope sendeth his Le-
gates, bishet, to perimpe the people straunging faich,
to whisper in their eares treachery and treason against a
most naturall prince and Soueraigne. And to such followes
as like hirself, they graunt pardons, and take it a matter
meritous in heauen: But who is so blith that dooth not
see the peruersnes, and sensial heastiness of their Ro-
mishe religion: who, when they are able no longer to stand
byright, and to maintaine the pompe of the Pope, but that
his kingdom beginneth to fall, being already shakien, when
by the power of the word of God, the glory of their church
beginneth to decay and fade away: then they are driven to
deuise newe fubtilties, and because their doctrine cannot
please

please God, they endeavour another while to see if they can please men withall.

Wherin(good reader) I beseech thee consider with me, upon what good foundation the Church of Rome is builded, and how well the pope (that vainly boasteth himselfe to be Peters successor, dischargeth the office of a true apostle. The papistes and Romanilles they contend with stretched out voice, and fight with all the violence they can, to erect and uphold the vanishing, and all tottering glorie of the pope. This they can not doo (they thinke) vntill they haue the peoples heartes: and they perswade themselves, that the people of the other side will never be reconciled to their Romish Church, vntill their religion be easie, plausible, and pleasant to the outward sight, and delight of the flesh.

Hereupon haue they graunted their Bulles, their dispensations, and all other their licentious doctrines, which geue free leauie and authoritie to commit any sinne or sinnes, for as long or as shox a tyme as they listed, so that they might take their choyse of pleasant sinnes, to sport themselves at their pleasure and conuenient leisure: whiche to attchieue notwithstanding they must pay good currant copie for.

Behold gentle Reader, the two pillars of the church of Rome: viz. The glorie and riches of their proude Pope, and prelates was one: and the libertie preached to the people was the other. So that the pope (I thinke) went about to bulde a kingdome for himselfe on earth,rather then to build a church for God in heauen.

Hereupon is he magnisched with so many titles: He reuption, after he began to grove in ambition, he usurped the tytle of Supremacie over all kinges, princes, and Emperours of the world. And when the pope had all this iurisdiction and preheminence, what was it els but to lay with the d Reue. 18.3
Emperour of Babylon d Sic as Queen. I wonder that all the papistes of the world are not ashamed of their unholie father, whose kingdome, whose Church,whose religion

is onely to preache libertie and licentious kinde of living to
the people, seeking his owne onlie glorie and renowme, and
not the glorie of God.

This is that the Jesuits fight for, that the Seminaries
perswade and contend for, that the papistes boast of, that
they dare challenge al þ world in disputation for the defence
thereof, namely the erecting of the downfalling pride of the
Pope, in their subtil persuasions to reconcile sittie & busie:
ble soules unto their Romish Sea. They can paint out the
honour of Rome with most princelie building, in the au-
thoritie of their Pope, with more then kingle cytes, and
the glory of their splendant Church with no lesse eloquence:
insomuch as they haue made their tongues as suete as
musick to enchant, and their reason nothing but sophistrie
to deceiue: of whom I wish all men to take heede, as of ra-
uening wolves, and to stie them as benemous serpents. For
the true Church of God dooth not stande in such outward
gylfering pompe, as these men wold make belieue, but in
truet of the word of God deliuered in sacred scripture,
as heretofore hath bene declared. But all the pomp where-
with the Romaine Jesuits, Seminaries and papistes doo
so aduance their proude Pope withall, and calling their
Church the mother Churche, What dooth it els repre-
sent unto vs, but the glorious state of the Churche of Baby-
lon, which was clothed with e purple, and decked with
golde, with pretious stones, and pearles, having a cypte of
golde in her hand full of th'abominations and unclean-
nesse of filthinesse, and in her forhead was written, not the
mother Churche, but great Babylon, the mother of sozi-
cations, and of abominationes of the earth:

O, but I doo the Pope great iniury: for, he calleth him-
self Seruus seruorum, the seruant of seruants: but what
matter is it to cal himself so in name, when in deed he shew-
eth himself Rex regū, a king of kings, and a Lord above all
nations, as his title of supremacie, his usurped authoritie of
epcom

excommunication of princes, his putting downe of kinges, and givinge their kingdoms away to whome he list doth manifestly bewray. So that this is but a mist cast ouer mens eyes, to hind salomon from beholding the usurped princelie of the Pope.

In truthe the Church of Rome saoureth of too much earthly pompe to haue any part in the true church of God, though it boast never so much and trust in lyng words, saying the temple of the Lord, the temple o. the Lord, the temple of the Lord. The papistles can say that concerning Rome they haue the testimonie of Paule, who in his Epistle to the Romanes wryteth to althat he is in Rome & calleth the f beloued of God, called saints: but what profiteth it the f Rom. 1.7. that in times past there was a true spouse of Christ in Rome, sith now and manie yeares since it is become an adultere and hath forslaken her first loue & her first fauth: But al this is outcounteranced with y authority of the pope being Peters successor as he glorieth. And the pope he challengeth the Apostolike See, so that hee will be Peters succellour: and yet vicarius dei: what is this els but to assure vs that Antichrist shall sit in the Temple g of God, as God, boasting himselfe to be God. The Pharisees in ^{g Thess 2.4.}

Christes dayes could say who can forgive sinnes but God: and yet the Pope, hee will arrogate unto himselfe that au thoritie to wreath from kinges their crownes and scepters: what is this but to sit in the temple of God as God, and boasting himself to be God. Now how well he dischargeth the office of an Apostle, I think al men understand he braggeth to be Peters successor: but what glory is it to be Peters successor in place and not to retaine the doctrine and perferme the office of the Apostle Peter. It is the maner of papistles altogether to glorie of names, persons and places, and such outward titles, & they never looke to the truthe of inward purite, so that al there religion is nothing els, but a painted schulchye, faire to the eye, but within full of rotten

bones : because the pope was successour to a good Apostole: It followorth not no more then an bluser of a kingdome shalbe said a lawfull king, because he is a successour to a lawfull king: Though Peter were a true apostle, yet the pope may be a false Apostle, and that the Pope is a falle Apostle appear eth by the notes of a true and false Apostle: Peter had his calling from Christ to be an Apostle, and so entred Peter into the Apostleship: For Christ is the doxe, & whosoeuer entereth not in by the doxe, but climbth up some other way, the same is a theefe and a robber: therefore let the Pope shew that he entred in by the doxe, or els he is not like Peter, a lawfull Apostle: In doctrine, how the Pope and Peter agree is soone seene.

h Ioh.10.1

i. Pet.4.11

k Rom.3.20

Peter saith if i ame man speake, let him speake as the words of God: the pope hee blottereth out his owne commandments, his unwritten verities, and bomineth out the poodle of his owne brayne: yea he, wil preache matter contrarie to the woxe of God, and pervert the woxe of God: as when Paule sayth, and the whole Scripture agreeing with hym, that by the woxes of the lawe no flesh shalbe iustified before God, the Pope and Papistes holde and teache, that good woorkes are meritorious: yea, and that therre bee woorkes of supererogation able to save both themselves and others also they may so aboud with such superfluite of good woorkes. Yea worse then all this, they holde and teache, and teach other to practise (which is most horible blasphemie) that bad woorkes are also meritorious, namely that treason in subiects, and murthering of their lawfull Christian Soueraigne, is not onely lawfull but alowable: yea, commendable: nay, more then so, meritorious in heauen, which doctrine as it is moste blasphemous, so the practise therof is moste damnable and dangerous, abhorring from nature, which teacheth euerie subiect to feare and honour his prince, as nature bundereth the sonne to feare and honour his father, for princeps est patriæ patens: degenerating from the law of

all

17

all nations for it is lawfull a to merito: fols for a papistical
Romanis treacherously to murder his holy father the pope:
yea rather more, if of evills the least be to be chosen, then it is
for a sworne subject to be false and traiterous to so christian
a prince. Heere repugnante to all Scripture, yea contrary to
the doctrine of Peter himselfe, whose doctrine the pope must
obey and teach, if in succession he will be accounted a law-
full Apostle of Christ, harken O ye Papists, and listen what
Peter teacheth you, follow his doctrine, & let not the popes
bare name of holy father deuine you any more, nor the name
of the Apostolike See, for they are but lyng wordes to de-
ceive you: Compare the Apostoliship of Peter with the A-
postleship of the Pope, and then if you find him contrarie,
though he be Peters successor, reject him and tread hys
doctrine under feete.

The wordes of Peter are thus: be in subiect therefore,
(saith he) to every humain creature whether it be to the king
as to the chiefe, or to rulers, as to them y^e be set in authoritie,
for the punishment of them that doe ill, and the praise of them
that doe good: againe in the same chapter he saith, honour
all men, loue brotherly charitie, feare God, honour the king:
againe he commandeth seruaunces to submit themselves in
all feare unto their masters, not onely (saith he) if they be
good, but also though they be froward.

If a froward master be to be honoured and feared of his
seruaunces, much more ought the person of a kinde and ver-
tuous Soueraigne be had in most reverent estimation of all
subiectes: considering that the person of a Prince on earth
is the image of God in heauen: that he is a person of migh-
tie maiestie, of puissant magnificence, and of most glistering
princely royaltie, who being placed in her thone by God,
by whome Reges regnant, & principes dominantur, is
impossible to be thrust out by the power or policie of men,
ne not of the deuell himselfe, nor all his adherentes: for that
mull needes hand, which God hath stablished, but that may
D easily



easily fall which men onely haue erected : heauen and earth may passe, but not one iote of the word of God shall perishe but shalbe fulfilled : They therfore may aswell thinke it as possible to pull God out of heauen, as it is to remoue a lawfull annoynted kyng from besyde the seat, wherein God himself stablished her : The vaine hope of the papists therefore dismayed, and the false Apostleship of the pope confuted by the faithfull Apostle Peter, let vs procede further to compare them together, n Beloued saith Peter, I exhort you as strangers and pilgrymes abstayne from fleshly lustes which fight against the soule: And againe he saith, o As he which called you is holy, so be ye also sanctified in all conuerstation, because sayd he, it is written, p be ye holy as I am holy: So that Peter admitteth no uncleanesse, nor disperseth with anye time, but reproacheth all and onely alloweth sanctimonie of life and conuerstation, and hee bringeth in scripture est also for the warrant of his doctrine, I would all that pretend themselves to be his successours would doe the like: and give the like wholesome sound admonitions and preceptes then shoud not men eyther for loue, or money haue pardons, dispensations, commissions, with authoritie to commit most diuellish murder: accompting that for meritorious, which is most monstrous, and nericeth in truch a moste bloudie revenge for the body, and eternall tormentes for the soule, if it shoud be but so much as conceaved in the imagination: What the office of a true Apostle is, Peter describeth in his fift Chaper, q The elders that be amongest you, I which am also an elder exhort, feede, as muche as in you is, the flocke of Christ, not compelledly but willingly, not covetous of silby gaine, but of a readie minde, not as exercising lordship over the clergie, but that yee may be r examples of the flocke : If Peter shewinge himselfe that he is an elder, doe clayme no Lordship in hys Apostleship, how commeth it to passe then that the pope his pretended successour, claymeth not onely a lordship and dominion in Rome, but a little of su-

n.1.Pet.2.11

o 1.Pet.1.5

p Levit.11.44

q 1.Pet.5.1.

r 2.Cor.4.14

prematie

prematie ouer all nations. The Papistes answereth that christ said unto Peter, Thou art Peter, and vpon this Rocke I will build my Church, and the gates of hel shal not preuaile against it: and I wil geue to thee the keys of the kingdom of heauen. And whatsoeuer thou bindest on earth, shal be bound in heauen, and whatsoeuer thou loosest on earth, shall be loosed in heauen. But can these words of binding & loosing giue a supremacie and kingdome vnto the Pope, and not to Peter, whose successor he is? For we heard before from Peters own mouth, that he claymeth nor alloweth, but disclaimeth and diswadeth such exalted lordship ouer the Cleargie. So that neither did he affert such proud titles of honour Lordship, and superiorite, but sought rather, as he wished all other, to be examples of mildnesse and good conuersation.

How can wee chunke that Christ shoulde giue such Lord-like authoritie, when Christ telleth his disciples contending among themselves who shoud seeme to bee the greateſt: The t Kinges of nations (saith he) bearē Lordship, but it shall not be ſo with you: but he that will be the greatest among you, let him be as the leaſt, or as a ſervant.

t Luke, 22, 25
Marke, 10, 25
Marke, 15, 24

Now if neither Peter had the superiority but forbiddeth it, as teaching al humilitie, being taught by Christ his master, þ kings of nations are to bear the lordship: & his apōſtles shoule be ſo far from contending for primacy on earth, that they shoule rather be as ſervants appointed to minister to the Church of Christ, to build a kingdom for God in heauen: If neither Peter had it, and if Christ alſo forbade it: ſhewinge, þ kingdomes belong to the kinges of the nations: how can any man gather, that Christs meaning was to giue that to Peter, which he forbiddeth Peter & al the reſt of the apōſtles? If Peter neuer had this authority, I maruel much how the papists can poſſibly conueigh that to þ pope which his predecessor neuer had: for they affirm the popes authority to be aboue al kings of the earth, ſupreme head of the Church, and uniuersall biſhop of the whole world; but how

for thysse usurped tytles were from the affection of the true apostle Peter, the humilitie of Peter, the deuine exhortation of Peter. And the former comande ment of Christ to al the Apostles dooth suffitiently declare: for neither coulde Christ g iue that arþopie of Iunacie which himselfe forbad, nor Peter: take that which was not giuen him, and which he neither used, nor so much as desired in affection: neither consequently can the Pope, his pretended successor derive that unto him, which never belonged to his Ancestor.

It cannot therefore be, that the power of binding and loosing, shoulde signifie the supremacie of earthly kingdomes, to set up and pull downe whom he list: for (as hath bene alreade prooued) Peter is so far from that arrogante, that himselfe giveth a double charge to the contrarie: namely to feare God, and to honour the king, as one that is worthy to haue the chiefest roome: for Christ hath taught Peter, and Peter no doubt learned it, that Lodship and dominion belonged vnto the kinges of Nations.

The power therefore of binding and loosing is not committed to Peter alone, but to all the Apostles, and seemeth to be expounded in the xx. of Iohn, where Christ, after hee had breasted vpon his apostles, and said, Receive v ye the holte Ghost, hee haþ said before, As my Father sent me, so send I you. He addeth furthermore, that Whose sines yee remit, they are remitted: and whose sines yee retaine, they are retained. And this power of binding and loosing, of remitting and retaining, was not appropriate vnto their persons or vnto their places, but vnto the office of their Apostleship, and vnto their preaching of the Gospel. For Saint Paul saith that the x. Gospel of Jesus Christ is the power of God vnto salvation to every one that belieueth. The Gaoler demanded of Paul and Silas, what he shoud doo, that hee might be saved, they answered, y Belieue in the Lord Jesus Christ, and thou shalbe saved and thy houſhold,

v John.20.22

x Rom.1.16
1.Cor.1.21.

y Act.16.31,

household. When Peter had preached unto the people, they began to be pricked in their hearts, they demanded of him, and of the other Apostles: Men and brethren, what shall we do? Peter answered, Repent, and be baptised every man ^{a Act 2:39} in the name of Jesus Christ for the remission of sins, and receive ye the gift of holy Ghost. Be it known unto you brethren and brethren (saith Paule) that chorow this man (speaking of Christ) is preached unto you the remission of sines, and that every one that believeth, shall chorow him be iustified from all thinges from which he could not be iustified by the lawe of Moses.

So that we see, that remission of sins is by the preaching of the Gospell to the faithfull and that contra, Their sines are retained and bound with chaines thereof, that are Infidels, obstinate, and unrepentant, that have no faith to take hold of salvation preached by the Apostles and pastors of the Church.

But (say they) When Christ gave unto Peter by speciall name, the keyes of binding and loosing, hee thereby made Peter the Prince of the whole church. The answere is easie to see, for it is proved before, that Christ gave the power of binding & loosing to al the Apostles, and why at this time Christ said unto Peter that he would give to him ^{the} keyes by speciall name, the reason was, as appeareth by the circumstance of the text, because when Christ demanded of his Apostles, Whom say ye that I am, Simon Peter answered, thou art Christ the sonne of the living God: For Peter answered in the name of all the apostles, and Christ likewise gave him the keyes in the name of all. And so Cyprian and Augustine, two of the Fathers expound it, that Christ did it not for this purpose, to preferre one man before an other, but so to set forth the unitie of the Church: for so saith Cyprian, that God in the person of one, gave the keyes to all, to signifie the unitie of the Church. Augustine saith, When the Apostles were all asked, onely Peter answered, Thou art Christ; and it

it is said to him, I will give thee the keys, as though he alone had received the power of binding and loosing; where as he being one standeth one, for all; And he receueth the other with all, as bearing the person of unitie: therefore one for all,because there is unitie in all.

I trust these Fathers will satisfie the Papistes, if they be not obstinately malitious , and froward children that in the power of the keies of Peter gayned no superiorite ouer the rest of the Apostles.

Run ouer all that remaineth written, and you shall finde nothing els but that hee was one of the twelve, e-quall with the rest, and their fellowe, but not their Lordc. I woondre therefore that the Pope and Papistes will saye that vpon Peter, which Peter never had , nor meant to take vpon himselfe, which Christ never meant to give him, nor to any other, viz. to be the Prince and head of the Church : for he hath left this tytle to no other but himselfe,

This that Christ saith, Thou art Peter, and upon this rocke I wil build my Church,imprehendeth no other thing of Peter, but that which Paule , and Peter himselfe speakeþ to al Christians: for Paule maketh Christ the chiefe & d corner ston, vpon which they are buldode together, that grow into an holy temple to the Lord. And Peter biddeth vs to be liuely c stones, bulded vpon that liuely, chosen and precious ston, Christ Iesus. So when Peter had answered to the demand, that hee was Christ the sonne of the liuing God; then said Christ, Blessed art thou f Simon Bar. Iona, for flesh and blodd hath reualed this to thee , but my father which is in heauen. And I say unto thee that thou art Peter, and vpon this rocke will I buld my Church, and the gates of hell shall not preuale against it. So that still the Church is bulded vpon that confession and answer that Peter made:viz.Upon Christ the son of the liuing God: also the g rocke is said to be Christ by especiall wordes in the epistle to the Corinthians.

And

Act,15,5
Ipe,5,1
Act,11,3
Actes,8,24
Gal,1 & 2,c,p.

4 Ephes,6,2

c 1, Pet,2,3

f Mar,16,7

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And Christ his selfe sayth by speciall wordes also, that he
that heareth his wordes and doth them, hath like a wise
man builder his house vpon a rocke, so that Christ and
his wordes ^{Mat. 7,24,25} be in the rock wherupon the Churche of Christ
is builded: For the Churche is not builded super Petrum,
but super petram: that is Jesus Christ the sonne of the
living God, whome Peter confesseid.

If Peter then be not the head of the Churche, downe
must fall the title of the uniuersall Bishop of all the Churche,
which title the pope proudly hath usurped, as derived from
Peter, who was content to be a member of the Churche,
and not the head thereof, but the swelling ambition of the
Pope is so monstrous, that hee neither careth to commit
treason against christian princes, but most proudly hee will
intrude himselfe into the seate and thone of God himselfe,
and he will be head of the Churche to dye for it: but I he-
leeue in the end he will scarce be so much as the foot, or one
of the toes of the Churche, his blasphemie is so monstrous
and so intolerable.

If then (Vllie Pope) thou wylt be head of the whole
Churche, shew me which way thou makest title, for Peter
from whence thou claymest was content to be a member of
the church, most proudly claymest to be the head: & because
thou canst not be the head, thou wylt be no part of the church
at all. I beleue the consequent dares thou proud pope with-
out all authoritie derogate so much from the glory and ma-
iestie of Christ, as to take from Christ his crown, & to set
it upon thy head most traiterously, and thinkest thou that he
will not trample thee under his feete: doch not Paule to the
Ephesians speake in plaine armes that God raised Christ
from the dead, and set him at his right hand in heauy places
above all principalities, & powers, and lordships, and every
name that is named not only in this world, but in the world
to come, and hath submitted all thinges under his feete, and
hath

hath made him head above all thinges to the Churche, which is his body, the fuenesse of him that filleth all in all. If Christ be the head of the Churche, as this text doth most plaiantly shew, then canst the pope be the head of the church in earth, as hee proudly usurpeth: for there can be but one head of the Churche, and that head is Christ: so that it is the sole appropiated title of Christ to be the head of his church on earth, and euerie where, for God hath given this title to neither man nor angel, nor archangel, but to Christ onely, whom he raised from the dead. Looke through the whole life of Peter, looke through all his Epistles and doctrine, and thou shalt finde in him all the markes of a true and worshipfull Apostle: his minde humble, not eluated with pride; his doctrine sound, wher he had received from Christ: his counsell good: his admonitions wholesome: his Epistles most deuine.

The pope his boasting successor cannot abide the charge of preaching sincerely the word of God: but yet will hee be an Apostle, as touching the place, and retaine the name of an Apostle, and when a man is no more an Apostle, and remora wanteth both the doctrine and sincere minde of an Apostle, what is this else but to be a false Apostle, and an intruder into the Churche of God: What his doctrine is particularly, to recite al were to tedious, and almost infinite their idolatrous masse, their invented purgatorie devised onely to purge mens pursles, not their soules, their bowing to idols, their intercession of saintes, their free will, their iustification by workes, nay their workes of supererogation and infinite more: what doe all these but make voide the croſſe of Christ, and disanuit the grace of God, repugnant plaiantly against the law of Moses and the sacred scriptures? But who may speake against him in anie thinge: who may tell him that God commandeth we shold not bow down nor worship carued Images, and if he leauie out this second commandement cleane out of the booke because it maketh agaist him,

him, who can reppoue him? In his absurd doctrine of transubstantiation after the wordes of consecration vittered who can perswade him but that the bread is the verie body of Christ: and the wine is þ verie bloud, though Christ call it plainly the l fruite of the vine in plaine termes: Who may tell him þ he shold onely teach the godly doctrine of Christ as a faithful Apostle, and not his unwritten verities nor control the scriptures of God, nor yet dispence with any thing therein contained: who may tell him of his charters of pardons, his dispensations to commit cruel and unnaturall murders agaist Christian Princes, rebellions, robberies, adulteries and allthe villanies of the world, and all this vnder a pretensed colour of the supre maiestie (which Peter never had) ouer the Church of God ouer all Princes and Emperours, yea and I thinke aboue God, himselfe: for what is this els, but to chop and chaunge, and to vse at his pleasure the sacred word of God, and to abuse it to all vngodlynesse and wickednesse.

Their answer is shor, that the Scriptures are to be expounded by general counseis, and they and the pope make the Church, and the Church cannot erre. And what soever therefore they shall say or decree, that is the woyde of God, and to be reverence as an oracle from heauen what soever it be: And hereupon is builded þ implicita fides of the Roman papistles, to beleue as the Church beleueith, is sayth good enough for a papist: This argument is verie pitagorium, Ipse dixit: ergo verum est: O subtill papistles, O simple and deceaved people, O mooste diuelish: and pestilent religion, thus to bewitch mens heartes, and to cast a mist before their eyes, to blindsolde them in such polluted doctrine: And the more to colour this their fraud and apparent deceite they haue established ignorance, for the mother of devotion, and images they haue made lay mens bookees, and as for the Bible, that shalbe read to the people in an unknowne tong, as in Latine: O diuelish devise of

E Sathan

Sathan, O hellish darkenes: Not the deuill himselfe could haue inuented a moxe subtil & yet a most pernicious religio.

Is ignorance the mother of devotion, when Christ calleth it the mother of error, saying, to the Saduces, you in erre not knowing the scriptures: Can an unlearned man sayth Paule, say Amen to thy seruice uttered in an unknowen toonge, when he knoweth not what thou saiest: and he sayth plainly that there is no edification in such unknowen language, howe can these men boast that they edifie the people then when the people say Amen they know not to what, and their implicita fides belieueth they knowe not what: they tell them the church cannot erre, and this is sufficient for them, if you will goe ame further the Churche must answere, O silly Romaneſtes, so much seduced by that deluding Anti-christ, wherepon is your Church builded: vpon the pope as the head of the church, and the generall counſelles Peter never claymed to be the head of the Churche, hee never had that authority giuen him, nay it was denied him to ſeeke after it: Am Christ onely is the head of þ church as hath bin woued before, Ergo the pope hath no ſuch preheminence, As touching their generall counſels wherewith they bindemens conſciences, as with cordes, how can they prooue those counſels to be autentically true: for whatſoever it be, that is decreed by them, they make them as oracles and neceſſarie conſclusions of the truthe, though they diſagree never ſo muche from the Scriptures: for ſuche matters muſt not be called into queſtion, for they hold it as a principle, þ from the determination of a counſell there can be no appellation: but what if they erre: They ſay they cannot erre: whic: Because they be the Churche: who alloweth it: Will they prooue themſelues to bee the Churche, who in their blinde and deueliſche doctrine and conuerſation, ſewe themſelues to be the Synagogue of Sathan: I knowe not, and I am ſure themſelues will neuer be able to prooue: For the word of God is that which muſt triue out the truthe of the religion,

and

Mat.22 29.

Rom.14.

and Church of God. For as for building faith vpon general Councils, it is a verie ferre foundation, and (no question) they might erre, and did erre: yea, they are somtyme contrarie one to an other: as the Synod of Constantynople gathered together vnder Leo the Emperour, iudged, that images set vp in Churches shold bee ouerthrown and broken in peces. A litle afterward the Councell of Nycce which the C. prelles assembled in spite of him, decreed that they shold be restored: both these Councells could not e true: and whether of thise shold a man take to be true, or how can he tell which is true, but by that Scripture which is geuen by diuine inspiration, which is the rule of the Church, and the square of truthe, wherupon the church must be builded: els we shall never knowe what, or which is the truthe.

Augustine saith, that the latter Councell can not stande without present perrill of idolatrie. Epiphanius saith, it is a wickenesse and abomination to haue Images scene in the Church of Christians. The Councell of Constance forbad the Sacrament of the Lordes Supper to be geuen to the lay people, but willed that the Priest onely shold dynke thereof, which I thinke the Romanistes themselves will not agree unto.

Thus because Councells may easily erre, ther is no faith to be built vpon them: but all faith, all religion, and the true Church is onely to be built vpon the o Prophetes and Apostles, Christ Jesus being the head corner stone, the rocke that never falleth nor fadeth: For this is a marke incident to the Church, By p sheepe (saith Christ) will heare my voyce Againe, Christ saith, He that is of q God heareth Gods wordes, you therefore heare them not (saith he) because you are not of God. The sheepe will followe their good shep- o Ephes.2.20 p John.10.3 t John.3.47 r John.10.3
heard, for they knowe his r voice: A stranger they will not follow. Therfore the church and true spouse of Christ must be subiect to her head and husband, enclining to hys wil, and governed by his word: For the Church which is not buil-

s Mat. 7.26.

t Math 16.18.

f John. 4.1.

ded vpon the word of Christ is built vpon the sand, and so subject to a continuall ruine and ouerthow, as Christ himselfe preached in his sermon: But that which standeth vpon Christ the rock, the gates of hell shall never preuaile against it, as Christ tolde Peter. Trie the spirites (saith S. John) whether they be of v God or no: for many false prophetes are come into the world. Againe, he that knoweth God heare eth vs (saith S. John) hee that is not of God, heareth not vs: by this we know the spirite of truthe, and the spirite of errour. The false prophetes (saith he) speake of the world, and the world heareth them, because they are of the world: but wee are of God (saith he) So that both John and Christ shew this to be a marke to knowe the spirite of errour, if they heare not the wordes of Christes apostles.

Let not the pope therefore deceiue thee (gentle Reader) as though he could not erre; neyther let his generall counsell so bind thy conscience, without appellation, but that thou be free to trie the spirites by the woyde of truthe: For many false prophetes are come into the world. Trie the gold by the touch storne: For he he Pope, be they generall countreis: yea, be they Angels from heauen, if they preach matter contrarie to the doctrin of Christ, belucus him not: nay, Anathema esto, hold hym accursed, as Paule commandeth thee.

Math. 15.2

The Scribes and Pharisees demanded of Christ, why his disciples transgressed the traditions of the elders. Christ answered them, Why doo yee y transgresse the preceptes of God thorough your tradition, for God commanded, saying, Honour father and mother. &c. Hypocrites (saith he) wel propherieid Elayas of you: saying, This people commeth neere unto me with their mouthes, and honoureth me with their lips, but their heartes are farre from me: but in vain doo they worship me, teaching for doctrine, the preceptes of men.

And

And is not the religion of Rome as bain a worship, when they teach for doctrine, the preceptes of men, viz. of generall Councils, and that we must hold them as undoubted oracles of the holy Ghost: and that none must mutter against them, or gainsay them, upon paine of a condemned heretick. Yea, so hold that the word of God is subiect to the censure of the Church, which (say they) is their Pope & generall counsels, and whatsoeuer sense they set upon the scriptures, is to be received for true, without questioning against it: what is this els but to make the head subiect to the soote: the sheepe to rule their hephearde: and the Spouse which shoulde be subiect, to beare authoritie ouer her husband that shoulde be soueraigne, her Lord and maister to gouerne her after his wiſ: But herein the Church of Rome sheweth her selfe to play the harlot plainly, when she renounceth her head: when she forſaketh her husband, and runneth a whoring after her owne p̄naginations. Judge then (gentle reader) whether thou think to be the true church, ours that is builded vpon the foundation of Chrift, the propheetes, and apostles, or the church of Rome, that is builded vpon the Pope, his Cardinals, and his generall counsels: Ours that acknowledgeth Chrift to be the onely head thercof, or theirs, who (most dishouourably to chrfst) acknowledge the Pope the head therof: Ours that is builded vpon God, or theirs that is builded vpon slippery men: Ours that admitteth no impuritie, or theirs, who for money, and to serue their turne, will dispence with most monstrous and haynous cruelties: Their religion which seeketh and thyſteth after blood, beeing therein like to the Deuill their father, who was a murtherer from the beginning, or ours which seeketh peace of conscience in a godly conuerſation: Ours seeketh the glory of God: theirs seeketh their own pomp, and the glōy of the world: Ours giveth free liberty to all to try the truth therof out of the sacred scriptures: they bind mens conſciences with the decares of their own counſels without appealation.

z John 8,44

We say with the Prophet Esay, That all our righteousnes is like a dealed cloath: and with Paule , that Christ is made unto vs a righteousnes by the bountifullnes of God, and wisdo.ne, and redemption, that as it is written, He that breioeceth, shoule rejoice in the Lord . We say with Christ, that no man can come unto him, but lese it bee c gauen him from his father. We say also with Paule in plaine tearms, that it is d God that worketh both the will, and ther deede. They say they haue free will of themselves to good, acceptable to God, by I knowe not what blinde light of nature: they haue good woorkes , rea workes of superrogation, meritorious for themselves and others also : wherein they may boast and hagge, but not before eGod: So we ascribe all all glorie to God, and they robbe God of his glory and take it to themselves.

a 1. Cor. 1.3 &

b Iere 9.23

c John.6.65

d Phil.2.3

e Rom.4.2

f John 21,

g John.5.39

Peter was commanded to feed the flocke of Christ, and he did according: The Pope he starueth the flocke of Christ without any foode , and yet he taketh the flicce : for ignorance (saith he) is the mother of devotion: and heathen Idols be the bookesthat Lay-men must looke on, and this is the foode he ministreth, and the knowledge and trueth.

Christ biddeth the people, Search the g Scriptures: the papisticall church saith no: It breedeth sectes and schismes, as though they wer wiser then christ. The religion of God is sincere, holy and pure : for money a man may haue a pardon and dispensation of the Pope for all kindes of beastlie vilanies, what dooeth this shew but that their belife is theyr God, their kit:him is their religiōn: yea, they are not ashamed to publish murther of christian princes to be a matter meritorious : and wherfore contend they for this : but that they may raigne themselfes in earthly pompe, and sit above kings, adorned with large exceded authority. This last point is in a blur to their religion, that he is wilfully blind that leeth not the fallhood thereof: yea it is such a spo: to their religion, to gine a commission to commit murder & that

that by þ name of meritorious: that it bewrayeth al the rest of
 their religiō to be ful of fraud & deceit & open trecherie. For
 what man of sound w̄t can be per swaded that he þ is a true
 & faithful apostle indeed, can disp̄ce in anic sorte with such o-
 pen & grosse faults which are euē odious to the law of na-
 ture, & readie footpath to bring the bodie into bondage, & þ
 soule to hellish tormentis: I w̄ld wish therfore no mans im-
 plicita fides to be so intangled with his open sleightes as to
 beleue him in ane thing, for he sheweth himself ruerā to be
 verie Antichrist in such perspicuous maner, that no man can
 doubt thereof, for what doth he els but sit in the h temple of
 God and boast himselfe to be God, when claiming the Apo-
 stolike sea, he calleth himselfe the vicar of Christ in earth: the
 head of the church: that he cannot erre: that he can forgive
 sinnes: matters that belong peculiarily to God alone: and
 yet that proud Antichrist will be extolled with thole titles:
 what is this but to sit in the seate of God as God: Also that
 he claimeth to be Dux ducum, Rex regum, imperator im-
 peratorum, that he hath authoritie to depose and set vp
 princes at his pleasure, to build and ouerthow kingdomes,
 what is this but maleperchly and moste blasphemously to
 thrust himselfe into the seat of God boasting himselfe to be
 God: for it is God per quem Reges regnant ac principes
 dominantur. But let all the Romanistes knowe this,
 that is also written in the same Chapter concerning their
 Antichrist the pope, that for the decite wherewith hee hath
 deceaved the inhabitantes of the earth, and for his treasons
 and blasphemies against the mighty God, the Lord from
 heauen shall consume him with the i spirite of his mouth, i², Thess, 28.
 and confound him in the brightnesse of his comming: Ba-
 bylon must k fall, yea great Babylon must fall, and must be- k Reul, 18, 2
 come an habitation of deuils & a prison of abuilean spirits.
 Now let him boast that he is Peters successor: that maketh
 him never a iote the more lawful apostle unlesse he perform
 the office of a sincere Apostle as Peter did: for otherwise he 1 John, 10, 1
 is

is a l cheeke, a robber and a Woolfe that appeareth in
sheepes cloching, of whome Christ had vs beware. And
therein he doth nothing els but like the deuils i[n]pe trans-
form himself into an angel of light to deceiu[e] simple soules.
Let them glori in the name of the church, crying that Rome
is the mother church, the mother church, what benefite is it
to haue the name and to want the thing? for in truthe all
their preheminence is onely in names of the church, of Pe-
ters place in the statelinese of their Hierarchie of goodly
order of their carnal cardinals and in such outward pompe
and glorie. But (alas) these painted clothes bewray the rag-
gednesse of their religion: for the churche of God is not
buildest upon such outward shewes, but vpon sinceritie of
doctrine and conuersation. Therefore leauing the Lion to
be knowne by his clawes, whome times and seasons haue
so manifesterly disclosed, I counsell thee to forsaye the pope
and to learne of Peter: build thy faith not vpon the pope
who of himselfe wanteth a foundation, but vpon Paule and
Peter and the rest of the Apostles Chist Iesus himselfe be-
ing the corner ston. Take heed of implicita fides, & learne
thy selfe out of the woorde of God what thou beleueuest and
whereupon thy faith is builded: for if it be builded general-
lie vpon men, thy faith is waunting and doubtfull, but if vp-
on God, then is it built vpon a rocke, against which the
gates of hell shall never preuaile. Followe the advise of
Chist, n Searche the scriptures diligently, read them
with reverencie in all h[er] milicie, and pray to God earnestly,
so shall his word be a light vnto thy feete, o and a lanterne to
thy patches to direct thee in the way of truthe to keepe thy
munde sincere and thy eye cleere to see and discerne the
truthe from falsoode, a shepheard from a woolfe, a true
Apostle from a false, and Chist from Antichrist.

at John, 5,39

o Phil, 1,9,105

F I N I S.

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